S: Hobley G-5 (ca. 1900) 1903 FL11 Lan FL11
Bush Kavirondo FL4
Nandi FL13

Among the Bantu people each clan appears to have its own particular totem, and this may have given rise to their custom of exogamy, but in Nandi each individual is said to have his own totem irrespective of the clan. Practically the whole of the Nilotic group appear to have the same totems, but, in some parts, there are certain variations from what may be called the standard list of forbidden foods. Thus, although the exogamy which exists among the Nilotic Kavirondo may have originally arisen from totemism, the present survival of the belief has lost its original character.

In all the groups the totems appear to be animals, no example of a vegetable totem has been discovered.

The Bantu group use the word "*Muiro*" to denote the totem and, contrary to the usual belief, the eating of a totem animal is not thought to be followed by death, but only by a severe skin eruption; and if, by any mischance, the meat of the totem is eaten, the evil consequences referred to can be averted by making a medicine "*dawa*," extracted from certain herbs, and this extract is mixed with the fat of a black ox and rubbed all over the body of the person.

Among the Nilotic Ja Luo the totems are called "*Kwero*," and there is a long list of "*Kwero*" animals which are forbidden as food to both men and women; there is, however, an additional list of food that women must not touch.

Upon no occasion is the rule of the *Kwero* relaxed, but, curiously, the animals on this "*index superpiorius*" are considered malignant in their influence, and it is thought praiseworthy to kill them. Thus any "*Kwero*" animal can be hunted, with the exception of the crested crane (*Balearica pilicrissa*), which is, generally speaking, strictly preserved by all the Kavirondo. The Gumi tribe, however, do not consider it wrong to kill and also eat this beautiful bird. The Gumi, Lago, and Sakwa tribes can also eat the wild cat, called by them "*Oyoung*." The Ja-Luo often wear the teeth of the leopard and crocodile as ornaments, and the skin of the leopard and wild cat; this is not considered an infringement of the "*Kwero*" law.

Examples of the Totems of the Bantu Family.

Clan or Tribe.	Special Totems.
Kisumi clan of Awa Wanga	*Inhongo*, bushbuck.
Maraama and part of Tsuso and Isukha...	*Kuro*, waterbuck or *Ilulu*.
Awa-Gonya and Awa-Mwaki	*Lisui*, pigeon.
Awa Shakwi of Nyole	*Njofu*, elephant.
In Ketosh there are several, according to to the clan, but over a large portion the special totem is	*Mulungi*, a large black and white stork which appears in large flocks about November, it eats locusts.
Tasoni tribe (Ngaki section)	*Iswao*, reed buck.
Ithako, E. Tsuso, S. Kabras	*Inhongo* or *Nyuse*.
Probably the totem most common in Kabras is	*Mlimlolo*, white ants in the flying stage (but cooked). They can be eaten raw, but not when cooked.

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The Totems (Kuoro) of the Nilotic Group.

	Name in The-Luo.		Name in The-Luo.
Crocodile ...	*Ngwog*	Nile monitor (lizard)	*Ngwach.*
Hyæna ...	*Nilak.*	Python ...	*Ngolo.*
Leopard ...	*Ohwach.*	Mongoose ...	*Gori gori.*
Baboon ...	*Ilon.*	Rock hyrax ...	*Kwonde.*
Monkey ...	*Ongwor* (Corruption of *Ohwor* sp.)	Tortoise ...	*Ogolo.*
Wild cat ...	*Ogwang.*	Colobus monkey	*Kwor.*
Jackal ...	*Bwoon.*	Wart hog ...	*Jakiwri.*
Vulture ...	*Ankwi-ch.*	Frog ...	*Ogwen.*
Crow ...	*Agulo.*	Crested crane	*Iwang.*
Kite ...	*Gwoga.*	Ground hornbill	*Awandich.*

L [784]

The following are in addition "*Kuoro*" or "taks" to the women:—Fowls, eggs, elephant, hippopotamus, sheep (latter only among Kisumu and Gem).

The women's "*Kuoro*" are not serious ones, *i.e.*, a breach of the law is not followed by death.

The Totems of the Nandi Group.

N 771 825

	Nandi Name.		Nandi Name.
Hyæna ...	*Maptiet.*	Water tortoise	*Chibkukuchet.*
Jackal ...	*Lelwet.*	Chameleon ...	*Nyweteet.*
Kite ...	*Chebiswet.*	Crested crane	*Kongonyet.*
Buzzard ...	*Chebkukuniet.*	Elephant ...	*Ibiet.*

The elephant, although looked upon as a totem, can be eaten without evil effects.

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I omitted to mention above that the Kadimo people, who live on the Lake near the mouth of the River Nzoia, believe that they are descended from the python; these reptiles are looked upon as sacred and annual sacrifices are made upon a hill in Kadimo to the common ancestor. The Kadimo people are a Bantu tribe which has adopted the language of the Nilotic Ja-Luo, and it is thus the only Bantu tribe in the country which looks upon its totem as its ancestor.

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Certain snakes, however, are looked upon as sacred animals among some of the Unyamwezi clans and it is highly probable that, as among the Kadimo, this is due to the belief that the snake was their common ancestor. Many Wanyamwezi consider it a deadly sin to kill a snake, and one, occasionally meets an individual belonging to one of these clans who is said to be immune from the effects of snake poison.

N 771 784

The totems of the Koromojo people who live north of Mount Elgon, are snakes, frogs, the monitor lizard, the hyæna, and the cheetah; they believe they will die

241 comes next, but in cotton soil, there is further preparation by breaking up the clods, getting a fine tilth. This is called " buso." I well remember my surprise, and critical attitude, when first I noticed that sowing was done without any attempt being made to break up the rough grass-matted clods. However, the crop, which happened to be " bel " or millet, which resulted from these primitive methods, was, a heavy one. I was told that the clods afforded protection to the young seedlings.

With regard to the sowing or planting three terms are used. Broadcast sowing, as of millet, simsim and beans, is called " chwoyo " or " ludo." The planting of each seed individually, as with maize, is termed " komo," while the planting of cassava and sweet potatoes is known as " pidho."

241 805 821 Under the system now fast dying out, sowing was surrounded by many taboos. First of all, was the knowing the time to sow. In a normal year there are two sowings, one in the early part of the year, February or March, and one during the shorter rains about September-October. The slower growing crops were put down in the spring, and the quicker crops in the autumn. For the spring sowing guidance was sought from the stars. Amongst a people who had no names for the months of the year, natural phenomena had to be relied upon. These the stars supplied, and especially the constellations of Orion and the Pleiades. These two constellations are called by one name " Yugini " by the Luo. They further differentiate by calling the three stars of Orion's belt, the " chuo " or " men," and the cluster of the Pleiades the " mon " or " women." (The men are obviously polygamists.) When the time of the year comes round during which these stars are observed shortly after nightfall, to be about midway between the zenith and the horizon, then they know that sowing time has arrived. No matter how good the rains may have been before these stars reach the traditional position none must sow, and, conversely, if rains do not come by the time the stars say that sowing ought to be done, there are dismal forebodings about the crop. The Luo say that if the millet (their main food crop), has not flowered by the month when these stars dip below the horizon shortly after nightfall, then there will be a poor harvest and scarcity of food.

241 ●825 Other natural phenomena which guide them are birds. There is a bird called by the Luo " Ondiek ti oyieng " (" the wild beasts are well fed ") which has a very monotonous three note cry. Some Europeans call it the brain fever bird, from the deadly monotony of this call. The Luo have given words to this cry " Dak tu kom " meaning " Aren't you going to sow to-day." There is another bird, called " Oliech ga apol " which follows behind the digger for the insects turned up with the soil. The presence of these birds is held to

241 826 indicate that sowing time is at hand. In the autumn, there is the ordinary African kite, which comes over literally, at times, in thousands, feeding in the air, and on the ground on the swarms of flying ants. Some withhold their sowing until these birds appear.

241 782 In exceptional cases an important sacrifice, called " bilo " was performed before sowing took place. If the " Jaduong' bilo " was warned in a dream of impending disaster to the coming season's food supply, he called the elders of the community together for the purpose of the ceremony. " Bilo " was performed to avert any disaster threatening the community. It was always performed in the early morning, before the cattle had gone out to graze. The present " Jabilo " in Sakwa location performed the ceremony of " bilo " in 1931 when the people of Sakwa had a boundary dispute with their neighbours of Asembo. He performed it again in the early months of 1933 to get rid of the locusts. It is natural that not a few in Sakwa attribute the absence of locusts this year to the effect of this ceremony.

241 177 [626] When the time was ripe for sowing, the " Mikayi " or chief wife of the head of the community, was always the first to sow. None dare begin their sowing until the " mikayi " had thus given permission. Any who were so bold as to begin before the " mikayi " were made to feel the displeasure of the community. As recently as 1931 I have known a man to come under discipline for sowing too soon. But what with the efforts of the Agricultural Department, pressing upon the people the wisdom of early sowing, together with a widespread knowledge of the names of the months, re-inforced by the rise of individualism accompanied by the breakdown of tribal authority, the influence of the " mikayi " is steadily waning. Amongst the more advanced sections of the communities it has ceased to exist, and they are no longer subject to discipline for early sowing. After sowing comes a pause, but not for long. About April weeding begins. This is shared in by all. Amongst the sturdier crops, it is done by the hoe, but in crops like the small millet, called " kal," the seed is sown too closely for there to be room for a hoe, so it has to be done by hand, the weeders squatting down on their heels and pulling up the weeds. This results in a much trampled crop, but it very soon recovers, and suffers no damage. In recent years the Administration has made great efforts to get people to eradicate the striga weed, called by the Luo " hayongo." This weed shoots up, curiously enough, after the customary weeding has been done. The Luo let it grow in spite of the fact that they know that land infested with it must be left for a term of years. I have over and over again tried to persuade them of the wisdom and benefit of getting rid of it, but to no avail. Anything which comes after the routine weeding has been done is allowed to remain.

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this place they make regular visits to it. Thus the place used by the children for this purpose appears very insanitary. Furthermore, children are in this way exposed to the danger of attack from worms of various kinds. 863

WEANING

There are very few cases where children are not weaned against their will. The maximum period of suckling is determined by the date of the following pregnancy. Thus if the mother is not again pregnant a child is suckled for as long as it wishes. It is considered that once a mother is expecting another child the milk in her breasts naturally belongs to the coming baby and would be poisonous to the older child. It is also believed that children who are suckled when their mothers are pregnant waste away and eventually die if the feeding is not stopped. 862

Methods of weaning. Methods of weaning do not vary much between different mothers. First, the child may be persuaded that the milk is 'pus', and as such should not be taken. Certain children are deliberately disgusted and are weaned immediately in this way.

The second method involves smearing with the bitter aloe sap, or a substance which irritates the mouth, like pepper. Much pain is inflicted on children weaned in this manner, and no doubt psychological studies of these children would bring to light the tremendous effects created by different methods of weaning. [824]

Another method used is that of discouragement through fright. A mother may play on the sensory nerves of the child's face at night by touching it with grass, telling the nursing child that the grass is a caterpillar. As children are afraid of caterpillars this greatly upsets them, and the mother succeeds in severing the last physiological connection between herself and her [825]